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most opportunities to meet evil spirits. Generally they do not need a teacher, but may look for their herbs by themselves. There are also many people, however, who would like to learn sorcery from other nyic, just as there are also supposed to nyic who instruct others in their art.

Avoidance prescriptions and taboos for the shaman include some sexual and dietary abstinence, without, however, being very extensive or strict. Intercourse with his wife is forbidden for him when he feels his "signs." Moreover, he may not eat any ají if possible, in order not to make Thunder too angry. Also, he may eat only very little salt, since Thunder likewise /263/ eats no salt. For the séances, which always take place at night, he fasts the whole day, since a full stomach makes it difficult to feel the "signs." The other avoidance rules for the shaman are the same as for all other human beings. For example, one may not kill a snail, for if he should touch it, he would become lazy. In like manner, the black woodpecker (ánza) may not be killed, since otherwise, while working, one would split the machete in the same way as the tail of the woodpecker is shaped. Young men are forbidden to take a stolen hen away from a fox, for then another man would take his bride or wife away from him. Only old men may confidently eat such a hen, if they have first run around the house with a firebrand.

c) Shamanistic Aids

Among the shamanistic aids, the "signs" are the most important symptoms experienced, while the outward ceremonial gear is as meager as the whole Paez culture. The only ceremonial implement is the unadorned shaman's staff, the functional meaning of which, however, is far less important than the shamanistic "signs" (ítok). "They are like the pecking of a bird," the shaman Cerbeleón Niunda said of them, and Francisco Cuskue describes them as the irregular beating of his pulse. To be able to receive and to interpret them is the basis of being a shaman. Knowledge of the medicinal herbs, the handling of the shaman's staff, in

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753 783 j) When there is no blowing of remedies while at the montañas, bogs, or lagoons.

k) When there is no blowing of remedies prior to cutting wood for bridges, sugar mills, and canoes.

l) When, at the inauguration of a rancho or house, the house ceremonies have not been performed.

ll) When the house has been built over a Pijao "huaca," or when they merely come across one while working the land.

m) When the traditional ceremonies are not performed upon harvesting a new clearing.

754 753 783 n) Through the machinations of the sorcerers. These kill the most people, for they not only send the pest to persons, but also to the entire community. On the other hand, they provoke /236/ the Ghost, Rainbow, and Echi to anger and also do sorcery at the request of jealous or vengeful persons. The sorcerers have unlimited power.

Hernández de Alba, speaking of illness, generalizes in these words:

"Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, [834] the person was considered responsible. These beliefs are still [821] in force today, and the Indians avoid the causes of sickness, [765] such as having sexual intercourse wit /sic/ a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglicting /sic/ to bathe after a burial or to purify a house where a death ocurred /sic/" /cited in English/ (7).

7. Hernández de Alba, Gr. 1946, p. 955. See also Pittier de Fábrega, H. 1907, p. 325.

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776 child to help the Indians, to protect them, and to instill a belief in her.

The ghosts look like angels and have a body covered with [727] down. Women may see them making the motions of weaving, in such a case they will become good weavers. Men may see them with pouches, indicating that they will become curers.

It is said that there are large and small ghosts. The former, when they rise, leave the rainbow behind them, like a trail. The latter do not keep company with the former and are less fierce. Both shriek like professional mourners.

* 756 562 The female Té eu. Women can be curers, people state; there is no reason why the signs would not circulate for them. Nevertheless, no woman is a curer. In Santa Rosa there is a woman who, according to her own confession, is a good curer, has seen Thunder and conversed with him, and has good remedies. Thunder even gave her a wooden doll called "Soft wind [754] of Thunder," with which she gives treatments. But the community regards her as a most dangerous sorceress, and the cabildo has burned her remedies and has put her in the stocks. Furthermore, all the deaths caused by sorcery are blamed on her.

On the other hand, the behavior shown by the community is the same as that observed for all sorcerers, that is to say, detachment and resentment against her. A curer from Calderas explains the phenomenon as follows: women are cleverer than men; they have brilliant ideas and in general dominate the men. [754] A woman can become a curer, but at any time she might turn into a sorceress, because she is cleverer than a man. Sometimes she gets to the point where nothing matters to her. Hence women do not learn medicine.

* 756 ● 834 262 Taboos of the Té eu. They refer above all to sex and food. They do not have the full force and tenacity which they have in other cultures.

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756 While the curer is perceiving the signs, he cannot cohabit.
134 The sorcerer who is aware of this interdiction will, out of
754 malice and wickedness, take his wife to the kachí and cohabit
[826] with her, with the aim that the signs will not circulate for the curer and the glowworms will not rise. And to add to the wickedness, they leave in the kachí pubic hairs, which are poisonous.

756 The curer cannot eat ají, especially the one called ají
262 de montaña, because this would anger Thunder and the Ghost.
[263] They do not eat salt, or consume very little of it. Thunder
[725] did not eat salt, they say. They eat the meat of the "provisions" after performing the cleansing. In the ceremonies of ut ká, wé ká, and ut peu, they fast for one day. That is to say, they eat at daybreak and eat again on the following day. Furthermore, since the treatments are given at night, frugality makes them sleep less.

787 Dreams of the Té eu. The interpretation of Paez dreams, as in the generality of popular interpretations of dreams, observes a certain relation between the manifest content of the dream and the action to come. To put it better, future events are deduced from the manifest content of the dream.

They believe firmly in the omens of the dreams, but they
[756] do nothing to forestall them. It is as if it were a fatality of destiny. There are no dreams peculiar to the curers. Interpretation is a common patrimony of the people. The attitude toward these omens is the same: to wait indifferently. Here are a few examples out of many:

787 To dream that a snake bites him, sorcery. But if in the
754 dream another person kills the snake at the moment when it bites him, a good curer will turn the sorcery from the victim to the sorcerer himself.

To dream that a herd of swine attacks him, they are practicing sorcery.

To dream of killing a pig, the sorcerer is going to be killed.